Isaiah 9:6 and the "Everlasting Father": A Theological Study on Christological Description versus Titular Designation

以賽亞書九章六節與「永在的父」：基督論描述與稱號之神學研究

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I. Introduction 導論

Isaiah 9:6 stands among the most celebrated Messianic prophecies in the Hebrew Bible and has occupied a central place in Christian theology since the earliest days of the Church. Rendered in Handel's *Messiah* and recited in countless Advent liturgies, the verse proclaims the birth of a child upon whose shoulders rests sovereign authority, and whose "name" encompasses a chain of exalted expressions: "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Yet of all these expressions, "Everlasting Father" (Hebrew: אֲבִיעַד, *ʾăḇîʿaḏ*) has provoked the most sustained theological puzzlement. If orthodox Trinitarian theology confesses that the Son is not the Father—that the Persons of the Godhead are not to be "confounded," as the Athanasian Creed insists—then in what sense can the Messianic child, whom Christians identify as Jesus Christ, be called "Everlasting Father"?

以賽亞書九章六節是希伯來聖經中最著名的彌賽亞預言之一，自教會初期以來便在基督教神學中佔有核心地位。此節經文透過韓德爾的《彌賽亞》神劇廣為傳頌，並在無數將臨期禮拜中被誦讀，宣告一位嬰孩的降生——祂肩負主權，其「名」涵蓋一系列崇高的表述：「奇妙策士、全能的神、永在的父、和平的君」。然而，在這些表述中，「永在的父」（希伯來文：אֲבִיעַד，音譯：*ʾăḇîʿaḏ*）引發了最為持久的神學困惑。倘若正統三一神學承認聖子並非聖父——如《亞他那修信經》所堅持的，位格不可混淆——那麼基督徒所認定為耶穌基督的彌賽亞嬰孩，究竟在何種意義上可被稱為「永在的父」？

This essay proposes that the expressions in Isaiah 9:6 are best understood not as formal "titles" or proper "names" bestowed upon the Messiah, but as *descriptions of His character and relational functions* toward His people. Specifically, "Everlasting Father" describes the Messiah's eternal, paternal care for His flock—the care of a Good Shepherd, a Protector, and a Provider—rather than identifying Him ontologically with God the Father, the First Person of the Trinity. This same hermeneutical principle applies to Isaiah 7:14, where "Immanuel" (עִמָּנוּאֵל, *ʿImmānûʾēl*, "God with us") is not the literal birth-name of the Messiah but a description of His characteristic: that in Him, God dwells among His people.

本文主張，以賽亞書九章六節中的這些表述，最恰當的理解方式並非視其為正式「稱號」或賦予彌賽亞的專有「名字」，而應視之為對祂屬性與對祂子民之關係功能的描述。具體而言，「永在的父」描述的是彌賽亞對祂羊群的永恆、慈父般的眷顧——即好牧人、保護者與供應者的眷顧——而非將祂在本體上等同於聖父，即三位一體的第一位格。此一詮釋原則同樣適用於以賽亞書七章十四節，其中「以馬內利」（עִמָּנוּאֵל，音譯：*ʿImmānûʾēl*，意為「神與我們同在」）並非彌賽亞的實際出生名字，而是對祂屬性的描述：在祂裡面，神住在祂的子民中間。

II. The Text of Isaiah 9:6: Hebrew, Greek, and the Secunda
以賽亞書九章六節經文：希伯來文、希臘文與塞昆達

A. The Masoretic Hebrew Text (MT) 馬所拉希伯來文本

The verse is numbered 9:5 in the Hebrew Masoretic Text (BHS) and 9:6 in most English translations.

此節經文在希伯來馬所拉經文（BHS）中編為九章五節，在多數英文譯本中編為九章六節。

> **Hebrew (BHS):** כִּי־יֶלֶד יֻלַּד־לָנוּ בֵּן נִתַּן־לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִיעַד שַׂר־שָׁלוֹם׃
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> **Transliteration:** *Kî-yeleḏ yullaḏ-lānû, bēn nittan-lānû, wattehî hammišrāh ʿal-šiḵmô; wayyiqrāʾ šemô Peleʾ Yôʿēṣ, ʾĒl Gibbôr, ʾĂḇîʿaḏ, Śar-Šālôm.*
>
> **Translation:** "For a child is born to us, a son is given to us, and the government is upon his shoulder; and his name is called Wonderful Counselor, Mighty God, Everlasting Father (Father of Eternity), Prince of Peace."
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> 中文翻譯：「因有一嬰孩為我們而生，有一子賜給我們，政權必擔在祂的肩頭上。祂名稱為奇妙策士、全能的神、永在的父（永恆之父）、和平的君。」

B. The Septuagint (LXX) Greek Text 七十士譯本希臘文本

The Septuagint text of Isaiah 9:5(6) departs strikingly from the Masoretic Hebrew, particularly in its rendering of the chain of "names." In its received form (following Codex Vaticanus), it reads:

七十士譯本的以賽亞書九章五（六）節與馬所拉希伯來文有顯著差異，特別是在其對一系列「名號」的翻譯上。其公認文本（依據梵蒂岡抄本）如下：

> **Greek (LXX, Rahlfs):** ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐγενήθη ἐπὶ τοῦ ὤμου αὐτοῦ· καὶ καλεῖται τὸ ὄνομα αὐτοῦ Μεγάλης βουλῆς ἄγγελος· ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τοὺς ἄρχοντας, εἰρήνην καὶ ὑγίειαν αὐτῷ.
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> **Transliteration:** *Hoti paidion egennēthē hēmin, huios kai edothē hēmin, hou hē archē egenēthē epi tou ōmou autou; kai kaleitai to onoma autou Megalēs boulēs angelos; egō gar axō eirēnēn epi tous archontas, eirēnēn kai hugieian autō.*
>
> **Translation:** "For a child was born for us, a son also given to us, whose sovereignty came upon his shoulder; and his name is called Messenger (Angel) of Great Counsel; for I will bring peace upon the rulers, peace and health to him."
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> 中文翻譯：「因有一嬰孩為我們而生，有一子賜給我們，祂的權柄在祂肩頭上；祂名稱為大謀略的使者（天使）；因我要將平安帶給眾首領，將平安與健康賜給祂。」

As John J. Collins has observed, the LXX translator evidently combined the two Hebrew titles "Wonderful Counselor, Mighty God" (פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר) into the single expression Μεγάλης βουλῆς ἄγγελος ("Angel/Messenger of Great Counsel"), and appears to have misread or reinterpreted the remaining titles "Everlasting Father, Prince of Peace" (אֲבִיעַד שַׂר־שָׁלוֹם) as a verbal clause. The entire fourfold chain of characterizations found in the Hebrew was thus collapsed into a single designation. This substantial divergence may partly explain why the New Testament, which typically quoted the Old Testament from the Septuagint, never directly cites Isaiah 9:6 — a point noted by both ancient and modern scholars.

正如約翰·柯林斯（John J. Collins）所觀察，七十士譯本的翻譯者顯然將兩個希伯來稱謂「奇妙策士、全能的神」（פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר）合併為單一表述 Μεγάλης βουλῆς ἄγγελος（「大謀略的使者/天使」），並似乎誤讀或重新詮釋了其餘的稱謂「永在的父、和平的君」（אֲבִיעַד שַׂר־שָׁלוֹם）為一個動詞子句。希伯來文中的四重屬性描述鏈因此被壓縮為一個單一的稱號。這一重大差異可能部分解釋了為何通常引用七十士譯本的新約聖經，從未直接引用以賽亞書九章六節——此一要點為古今學者所注意。

However, certain manuscripts—notably Codex Alexandrinus (A), a corrector of Codex Sinaiticus (א^ca), the Lucianic recension, and manuscripts collated in Origen's Hexapla—contain an expanded reading that closely follows the Masoretic Hebrew. This Hexaplaric insertion, marked with an asterisk (※) in Origen's critical apparatus to indicate its absence from the original LXX, reads:

然而，某些手抄本——特別是亞歷山大抄本（A）、西奈抄本的校訂者（א^ca）、路迦諾校訂本，以及俄利根《六欄合參本》中校勘的手抄本——包含一段與馬所拉希伯來文密切吻合的擴展讀法。這

段六欄合參本的插入文在俄利根的校勘裝置中以星號（※）標示，表明其不屬於七十士譯本原文，其內容為：

> **Hexaplaric addition (as in Codex Alexandrinus):** θαυμαστὸς σύμβουλος, ἰσχυρός, ἐξουσιαστής, ἄρχων εἰρήνης, πατὴρ τοῦ μέλλοντος αἰῶνος
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> **Transliteration:** *thaumastos symboulos, ischyros, exousiastēs, archōn eirēnēs, patēr tou mellontos aiōnos*
>
> **Translation:** "Wonderful Counselor, Mighty One, Potentate/Ruler, Prince of Peace, Father of the Coming Age"
>
> 中文翻譯：「奇妙的策士、大能者、掌權者、和平的君、將來世代之父」

This expansion derives from Origen's comparison with the Hebrew and with the later Greek revisions of Aquila, Symmachus, and Theodotion. The rendering πατὴρ τοῦ μέλλοντος αἰῶνος ("Father of the coming age") is particularly significant: rather than translating אֲבִיעַד as "Everlasting Father" in an ontological or Trinitarian sense, it interprets the expression as "Father of the age to come," emphasising the Messiah's role as sovereign caretaker of the eschatological era. Jerome followed this understanding in the Vulgate, rendering the phrase *Pater futuri saeculi* ("Father of the world to come").

此擴展源自俄利根與希伯來文以及亞居拉（Aquila）、辛馬庫斯（Symmachus）和狄奧多田（Theodotion）等後期希臘文修訂本的比較。其中πατὴρ τοῦ μέλλοντος αἰῶνος（「將來世代之父」）的翻譯尤為重要：此譯法並非以本體論或三一論的意義將 אֲבִיעַד 譯為「永在的父」，而是將此表述詮釋為「將來世代之父」，強調彌賽亞作為末世時代之主權看顧者的角色。耶柔米在武加大譯本中亦採用此理解，將該短語譯為 *Pater futuri saeculi*（「將來世界之父」）。

C. The Secunda of the Hexapla 六欄合參本之塞昆達欄

The *Secunda* (second column) of Origen's Hexapla was a Greek transliteration of the Hebrew text—that is, the Hebrew words rendered in Greek characters, providing a phonetic guide for readers who could not read Hebrew script. While no extant fragment of the Secunda preserves Isaiah 9:5(6) directly, the phonological conventions of the Secunda, as reconstructed by Benjamin Paul Kantor in his 2017 dissertation *The Second Column (Secunda) of Origen's Hexapla in Light of Greek Pronunciation*, allow us to approximate how the Hebrew text would have been transliterated. Based on the established orthographic patterns of the Secunda, the verse would have appeared approximately as follows:

六欄合參本的塞昆達（第二欄）是希伯來文本的希臘字母音譯——即以希臘字母書寫希伯來詞彙，為無法閱讀希伯來文字的讀者提供語音指引。雖然塞昆達目前現存的殘片中尚無直接保存以賽亞書九章五（六）節的片段，但根據本傑明·保羅·坎托（Benjamin Paul Kantor）2017年博士論文《俄利根六欄合參本之塞昆達欄：希臘語語音學視角》所重構的塞昆達音韻慣例，我們可以推估希伯來文本在該欄中的音譯形式。根據塞昆達已確立的書寫規範，該節經文的音譯大致如下：

> **Reconstructed Secunda (approximate):** *κι-ιελεδ ιουλλαδ-λανου, βεν νιτταν-λανου, ουατθει αμμισρα αλ-σιχμω· ουαιικρα σεμω φελε ιωες, ελ γιββωρ, αβιαδ, σαρ-σαλωμ*
>
> 重構的塞昆達（近似音譯）：*ki-ieled ioullad-lanou, ben nittan-lanou, ouatthei ammisra al-sichmō; ouaiikra semō phele iōes, el gibbōr, abiad, sar-salōm*

The Secunda's value lies in confirming the pronunciation of the Hebrew text in the third century. Though the Secunda does not translate, it preserves the phonetic shape of the Messianic titles—and notably, the form אֲבִיעַד (*abiad*) as a single compound word meaning "father of eternity" or "eternal father," confirming that the Masoretic reading was consistent with the Hebrew known to Origen's milieu.

塞昆達的價值在於確認了第三世紀希伯來文本的讀音。雖然塞昆達不進行翻譯，但它保存了彌賽亞稱謂的語音形態——值得注意的是，אֲבִיעַד（*abiad*）作為一個複合詞，意為「永恆之父」或「永在的父」，這證實了馬所拉經文的讀法與俄利根時代所知的希伯來文一致。

D. The Versions of Aquila, Symmachus, and Theodotion 亞居拉、辛馬庫斯與狄奧多田的譯本

Eusebius of Caesarea (c. 260–340) preserves in his *Demonstratio Evangelica* (VII.1) the renderings of the three second-century Jewish revisers of the Greek Old Testament, all of which translate the Messianic titles more literally than the original LXX:

該撒利亞的優西比烏（約260–340年）在其《福音證明》（第七卷第一章）中保存了三位第二世紀猶太修訂者對希臘文舊約的翻譯，它們都比原始七十士譯本更忠實地翻譯了彌賽亞的稱謂：

Aquila (亞居拉): θαυμαστὸς σύμβουλος, ἰσχυρός, δυνατός, **πατὴρ ἔτι**, ἄρχων εἰρήνης — "Wonderful Counselor, Strong, Powerful, **Father still** (Father hereafter), Prince of Peace."

Symmachus (辛馬庫斯): παραδοξασμός, βουλευτικός, ἰσχυρός, δυνατός, **πατὴρ αἰῶνος**, ἄρχων εἰρήνης — "Miraculous, Counselor, Strong, Powerful, **Father of the Age** (Eternal Father), Prince of Peace."

Theodotion (狄奧多田): θαυμαστῶς βουλεύων, ἰσχυρός, δυνάστης, **πατήρ**, ἄρχων εἰρήνης — "Counseling Wonderfully, Strong, Potentate, **Father**, Prince of Peace."

It is significant that Aquila—the most hyper-literal of the three translators—rendered אֲבִיעַד as πατὴρ ἔτι ("father still" or "father hereafter"), suggesting a forward-looking, functional sense rather than an identification with the eternal Fatherhood of the First Person of the Trinity. Symmachus' πατὴρ αἰῶνος ("Father of the Age") parallels the Hexaplaric reading and Jerome's *Pater futuri saeculi*. These ancient versions converge on a reading that emphasises the Messiah's enduring role rather than His ontological identity as "God the Father."

值得注意的是，三位翻譯者中最超級直譯的亞居拉，將 אֲבִיעַד 譯為 πατὴρ ἔτι（「仍然是父」或「此後之父」），暗示一種前瞻性的、功能性的意涵，而非將其等同於三位一體第一位格的永恆父性。辛馬庫斯的 πατὴρ αἰῶνος（「世代之父」）則與六欄合參本的讀法及耶柔米的 *Pater futuri saeculi* 相

呼應。這些古代譯本在讀法上趨於一致，皆強調彌賽亞持久的角色，而非祂作為「父神」的本體身分。

III. "Everlasting Father" as Description, Not Title「永在的父」作為描述，而非稱號

A. The Hebrew Construct אֲבִיעַד (*ʾĂḇîʿaḏ*) 希伯來文結構 אֲבִיעַד

The Hebrew compound אֲבִיעַד is formed from אָב (*ʾāḇ*, "father") in its construct form אֲבִי (*ʾăḇî*, "father of"), joined to עַד (*ʿaḏ*, "perpetuity, eternity, the future"). The resulting phrase means literally "Father of Eternity" or "Father of the Perpetual Future." As noted in the exhaustive analysis by Douglas Stuart and other Hebraists, such compound names in the Ancient Near East frequently described the function or character of the bearer rather than a metaphysical identity. The word "father" in ancient Semitic usage had a far broader semantic range than modern English permits: kings, governors, counselors, and protectors were all called "fathers" of those under their care (cf. Genesis 45:8, where Joseph says Pharaoh made him "a father to Pharaoh"; Judges 17:10; Job 29:16, "I was a father to the needy").

希伯來文複合詞 אֲבִיעַד 由 אָב（*ʾāḇ*,「父」）的連結形 אֲבִי（*ʾăḇî*,「…的父」）加上 עַד（*ʿaḏ*,「永恆、永遠、未來」）組成。其字面意思為「永恆之父」或「永久未來之父」。正如道格拉斯·史都華（Douglas Stuart）及其他希伯來學者的詳盡分析所指出，在古代近東，此類複合名稱常用以描述其承載者的功能或屬性，而非形而上學的身分。在古代閃族語言的用法中，「父」一詞的語義範圍遠比現代英語所容許的更為廣闊：國王、總督、謀士和保護者都被稱為其看顧之下之人的「父親」（參看創世記四十五章八節，約瑟說法老立他為「法老的父」；士師記十七章十節；約伯記二十九章十六節：「我為窮乏人的父」）。

The crucial point, as the Sharper Iron analysis of the Hebrew text emphasises, is that "one must not imagine that in this use of the term 'father' with reference to the Son there is some 'confounding of the persons' of the Trinity, or some support for the 'Jesus-only' error propounded by Oneness Pentecostalism. Rather, the reference is to the Messiah's role as king over His people Israel. In ancient times, the ruling monarch was viewed (at least ideally) as a benevolent father to those he ruled—protecting them from their enemies and providing for their needs." The Messiah, unlike ordinary monarchs whose reign terminates in death, is "one whose benevolent rule is perpetual, having no end, as v. 7 expressly affirms."

關鍵的一點，如 Sharper Iron 對希伯來文本之分析所強調：「不應認為此處以『父』稱呼聖子就構成對三位一體位格的『混淆』，或對合一靈恩派所提倡之『唯獨耶穌』錯誤的支持。此處的指涉乃是彌賽亞作為祂子民以色列之君王的角色。在古代，統治的君主被（至少在理想中）視為其治理之民的慈父——保護他們免受仇敵侵害並供應其需要。」彌賽亞與那些治權因死亡而終止的普通君主不同，祂是「其仁慈統治永無止境的那一位，正如第七節兩次明確確認的那樣。」

B. Descriptive Analogy, Not Ontological Identification 描述性類比，非本體論等同

Sam Storms, Reformed theologian and pastor, articulates this principle with particular clarity: "The word 'Father' is a *descriptive analogy* pointing to Christ's character... What does a 'father' do? What image is evoked by the word? I suggest he has in mind the tenderness and sensitivity of a compassionate and affectionate father. It is the security and love he provides, as well as protection and provision. Jesus, therefore, is father*ly*, father-*like*, in his treatment of us." Storms explicitly states: "When the prophet says 'his name shall be called Wonderful Counselor, Mighty God,' etc., he does not mean that Jesus actually bears these names, as if his mother Mary might have said: 'Go tell Wonderful Counselor that dinner is ready!' Rather, these names or titles are *descriptive of his character and personality*. He IS the kind of person the names portray him to be."

改革宗神學家兼牧師山姆·史東（Sam Storms）以格外清晰的方式闡述了這一原則：「『父』這個詞是一個描述性的類比，指向基督的屬性……一位『父親』做什麼？這個詞喚起什麼形象？我認為以賽亞心中所想的是一位慈愛且充滿感情之父親的溫柔與體貼。這是祂所提供的安全感與愛，以及保護與供應。因此，耶穌在對待我們時是如父親般的、像父親一樣的。」史東明確指出：「當先知說『祂名稱為奇妙策士、全能的神』等等，他並非指耶穌真的以這些為名字，好像祂的母親馬利亞會說：『去叫奇妙策士來吃飯！』不是的，這些名號或稱謂是對祂性格與品格的描述。祂就是這些名號所描繪的那種人。」

This interpretation has deep roots in Reformed theology. John Calvin, in his *Commentary on Isaiah*, wrote concerning "the Father of the Age" (his translation of אֲבִיעַד): "The name *Father* is put for *Author*, because Christ preserves the existence of his Church through all ages, and bestows immortality on the body and on the individual members." Calvin further underscored: "It ought to be observed that those titles are not foreign to the subject, but are adapted to the case in hand, for the Prophet describes what Christ will show himself to be *towards believers*. He does not speak of Christ's mysterious essence, but applauds his excellencies, which we perceive and experience by faith."

這一詮釋在改革宗神學中有深厚的根基。約翰·加爾文（John Calvin）在其《以賽亞書註釋》中論及「世代之父」（他對 אֲבִיעַד 的翻譯）時寫道：「父這個名稱用以表示創始者，因為基督保存祂教會的存在歷經萬代，並將不朽賜給身體和每一個肢體。」加爾文進一步強調：「應當注意的是，這些稱謂並非與主題無關，而是配合眼前的情況，因為先知描述的是基督將向信徒展現祂自己為何等樣的一位。他不是在論述基督奧秘的本質，而是在稱頌祂的卓越，這卓越是我們憑信心所察覺和經歷的。」

C. The Good Shepherd, Protector, and Provider 好牧人、保護者與供應者

When Isaiah 9:6 is read in this descriptive framework, "Everlasting Father" converges with the broader scriptural portrayal of the Messiah as the Good Shepherd who eternally cares for His flock. The imagery of fatherly care and shepherding are deeply intertwined in the Old Testament (cf. Psalm 23; Psalm 103:13, "As a father has compassion on his children, so the LORD has

compassion on those who fear Him"; Ezekiel 34:23, "I will set up over them one shepherd, my servant David, and he shall feed them").

當以此描述性的框架來閱讀以賽亞書九章六節時，「永在的父」與聖經中對彌賽亞作為永恆看顧祂羊群之好牧人的更廣泛描繪相匯合。父親般的看顧與牧養的意象在舊約中深深交織（參看詩篇二十三篇；詩篇一百零三篇十三節：「父親怎樣憐恤他的兒女，耶和華也怎樣憐恤敬畏祂的人」；以西結書三十四章二十三節：「我必立一牧人照管他們，就是我的僕人大衛，他必牧養他們」）。

Micah, Isaiah's contemporary, makes this connection explicitly in his Messianic oracle: "He will stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God, and they will live securely, for then his greatness will reach to the ends of the earth. And he will be their peace" (Micah 5:4–5). The Apostle Paul, likely echoing Micah, writes: "For He Himself is our peace" (Ephesians 2:14). Jesus Himself claimed the role: "I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:11).

以賽亞的同時代先知彌迦，在其彌賽亞預言中明確建立了這一關聯：「祂必起來，倚靠耶和華的大能，並耶和華祂神之名的威嚴，牧養祂的羊群。他們要安然居住，因為祂必日見尊大，直到地極。祂必作我們的平安」（彌迦書五章四至五節）。使徒保羅很可能呼應彌迦，寫道：「因祂自己就是我們的和平」（以弗所書二章十四節）。耶穌自己也承擔了這一角色：「我是好牧人，好牧人為羊捨命」（約翰福音十章十一節）。

The designation "Everlasting Father" thus captures the Messiah's characteristic as the eternal Shepherd-King who protects, provides for, and sustains His people without end. He is "Prince of Peace" (שַׂר שָׁלוֹם, *Śar Šālôm*)—the Lord of Peace—and therefore He relates to His flock *as* an everlasting Father. As GotQuestions.org summarises: "In ancient times, the 'father of the nation' was viewed in much the same way as the father of a family. It was the father who was to protect and provide for his children. In the same way, this Child to be born will become a king who will be a father to the children of Israel—He will protect and provide for them. And His role as protector and provider will not be limited by aging or death."

因此，「永在的父」這一稱謂捕捉了彌賽亞作為永恆的牧者-君王之屬性——祂無止境地保護、供應並托住祂的子民。祂是「和平的君」（שַׂר שָׁלוֹם，*Śar Šālôm*）——和平之主——因此祂對待祂的羊群如同一位永在的父。正如 GotQuestions.org 所總結：「在古代，『國父』被看待的方式與一家之父大致相同。父親的職責是保護和供養他的兒女。同樣，這位即將出生的嬰孩將成為一位君王，如同以色列子民的父親——祂將保護和供養他們。祂作為保護者和供應者的角色，不會受到衰老或死亡的限制。」

IV. The Parallel of Isaiah 7:14 — Immanuel as Description
以賽亞書七章十四節的平行——以馬內利作為描述

A. The Hermeneutical Parallel 詮釋學上的平行

The same hermeneutical principle operative in Isaiah 9:6 applies with equal force to Isaiah 7:14. The prophet declares:

在以賽亞書九章六節中運作的同一詮釋原則，同樣適用於以賽亞書七章十四節。先知宣告：

> לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אֹות הִנֵּה הָעַלְמָה הָרָה וְיֹלֶדֶת בֵּן וְקָרְאת שְׁמֹו עִמָּנוּ אֵל׃

> "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

> 「因此，主自己要給你們一個兆頭：必有童女懷孕生子，給他起名叫以馬內利」（以賽亞書七章十四節）。

Matthew's Gospel quotes this prophecy in reference to the birth of Jesus (Matthew 1:22–23), and immediately translates the name: "which translated means, 'God with us'" (ὅ ἐστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ Θεός). Yet the child born of the virgin was *named* Jesus (Ἰησοῦς, from the Hebrew יֵשׁוּעַ, *Yēšûaʿ*, "the LORD saves"), not Immanuel. The angel explicitly commanded Joseph: "You shall call his name Jesus, for he will save his people from their sins" (Matthew 1:21).

馬太福音引用此預言來指耶穌的降生（馬太福音一章二十二至二十三節），並立即翻譯了這個名字：「翻出來就是『神與我們同在』」（ὅ ἐστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ Θεός）。然而，童女所生的孩子被命名為耶穌（Ἰησοῦς，源自希伯來文 יֵשׁוּעַ，*Yēšûaʿ*，意為「耶和華拯救」），而不是以馬內利。天使明確吩咐約瑟：「你要給他起名叫耶穌，因他要將自己的百姓從罪惡裡救出來」（馬太福音一章二十一節）。

This apparent discrepancy dissolves when we recognise that "Immanuel" was never intended as a *personal name* (a nomen proprium) but as a *descriptive characterisation*: the child so named embodies the reality that God is present with His people. Franz Delitzsch, in his landmark commentary on Isaiah, observed that Isaiah chapters 7 through 12 constitute "an indivisible triad of consolatory images in three distinct stages," in which the Messiah is seen "in chapter 7:14 as about to be born, then again in chapter 9 as actually born, and again in chapter 11 as reigning." The names "Immanuel" and "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" are not different proper names but progressive descriptions of the same Messianic Person's attributes.

當我們認識到「以馬內利」從來就不是一個人名（nomen proprium），而是一個描述性的特徵刻畫時，這一表面上的矛盾便迎刃而解：被如此稱呼的孩子體現了神與祂子民同在的實際。法蘭茲·德里慈（Franz Delitzsch）在其里程碑式的以賽亞書註釋中觀察到，以賽亞書第七章至第十二章構成「三個不同階段中不可分割的安慰形象三聯畫」，其中彌賽亞「在七章十四節中被看見為即將誕生，然後在第九章中被看見為已經誕生，再在第十一章中被看見為正在掌權」。「以馬內利」與「奇妙策士、全能的神、永在的父、和平的君」不是不同的專有名稱，而是對同一位彌賽亞人物屬性的漸進式描述。

B. "Jesus" as Name, "Immanuel" as Characteristic「耶穌」作為名字,「以馬內利」作為特徵

"Jesus" (Ἰησοῦς / יֵשׁוּעַ) is the actual, given name of the Messiah—the name by which He was known, addressed, and proclaimed. "Immanuel" describes *what He is* and *what His coming signifies*: that in His person, God has drawn near to dwell among His people. The Gospel of John makes this explicit: "And the Word became flesh and dwelt among us" (John 1:14)—the theological reality that the name "Immanuel" encapsulates. Similarly, the four descriptive expressions of Isaiah 9:6 are not names by which anyone ever addressed the Messiah; they are characterisations of His nature, His power, His relational care, and His reign.

「耶穌」(Ἰησοῦς / יֵשׁוּעַ)是彌賽亞實際被賜予的名字——祂藉以被認識、被稱呼、被宣告的名字。「以馬內利」描述的是祂是什麼以及祂降臨的意義是什麼:在祂的位格中,神已經靠近,住在祂的子民中間。約翰福音明確闡述了這一點:「道成了肉身,住在我們中間」(約翰福音一章十四節)——這正是「以馬內利」這一名號所概括的神學實際。同樣,以賽亞書九章六節的四個描述性表述,也不是任何人用以稱呼彌賽亞的名字;它們是對祂本性、祂大能、祂關係性的看顧以及祂治權的特徵描述。

The Sharper Iron essay on Isaiah 9:6–7 puts this succinctly: "Of course, these are not proper names such as 'Jesus,' but *epithets of the Messiah, descriptive of His character and nature*, just as God's theophanic declaration of His 'name' to Moses in Exodus 34:5–7 is not an explanation of the etymology or meaning of the name Yahweh, but a chain of characterizations of God's nature and being: 'merciful and gracious, longsuffering and abundant in goodness and truth,' etc."

Sharper Iron 關於以賽亞書九章六至七節的專文簡潔地表述了這一點:「當然,這些不是像『耶穌』那樣的專有名稱,而是彌賽亞的稱號,描述祂的品格與本性,正如神在出埃及記三十四章五至七節對摩西的神顯宣告中所宣示的祂的『名』,並非對耶和華之名的詞源學或語義解釋,而是對神本性與存在之一系列特徵描述:『有憐憫、有恩典、不輕易發怒、並有豐盛的慈愛和誠實』等等。」

V. Patristic and Early Church Witness 教父與早期教會的見證

A. Justin Martyr (c. 100–165 AD) 殉道者游斯丁(約100–165年)

Justin Martyr is the earliest extant Christian interpreter of Isaiah 9:5 LXX. Working from the Septuagint's Μεγάλης βουλῆς ἄγγελος ("Angel/Messenger of Great Counsel"), Justin interprets the title functionally: "In calling him *angel of great counsel*, did not Isaiah predict that Christ would be a teacher of those truths which he expounded when he came upon this earth? For he alone openly taught the great counsels that the Father intended for those who either were, or shall be, pleasing to him" (*Dialogue with Trypho* 76.3). Justin was careful to distinguish function

from ontology: Christ is *called* an angel because He brings God's revelations to humanity, but He *is* God (*Dialogue* 56.4; 60.4). This distinction—between what the Messiah is *called* (His descriptive function) and what He *is* (His divine nature)—is precisely the hermeneutical framework this essay advocates.

殉道者游斯丁是現存最早的以賽亞書九章五節七十士譯本之基督教詮釋者。基於七十士譯本的 Μεγάλης βουλῆς ἄγγελος（「大謀略的使者/天使」），游斯丁從功能角度詮釋這一稱謂：「以賽亞稱祂為大謀略的使者，難道不是在預言基督將成為祂來到世上時所闡述之真理的教導者嗎？因為唯獨祂公開教導了天父為那些過去是、或將來會是蒙祂喜悅之人所預定的偉大計劃」（《與特來弗的對話》76.3）。游斯丁小心地區分了功能與本體：基督被稱為使者，因為祂將神的啟示帶給人類，但祂就是神（《對話》56.4；60.4）。這一區別——彌賽亞被稱為什麼（祂的描述性功能）與祂是什麼（祂的神聖本質）——正是本文所倡導的詮釋框架。

B. Irenaeus of Lyons (c. 130–202 AD) 里昂的愛任紐（約130–202年）

Irenaeus is uniquely significant because, unlike other ante-Nicene Fathers, he had access to both the LXX text and a tradition of the Hebrew original, including the title "El Gibbor" (God the Mighty). He writes: "He calls Him 'Wonderful Counsellor,' even of the Father, whereby it is pointed out that it is with Him that the Father works all things whatsoever" (*Proof of the Apostolic Preaching* 54–55). For Irenaeus, the Messianic titles describe Christ's relationship to the Father and to believers: Christ is "Wonderful Counsellor" *of* the Father (i.e., the one who counsels on behalf of the Father's purposes), not a second Father. Irenaeus further interprets "Messenger of Great Counsel" functionally: Christ is "messenger of the Father, whom he announced to us" (*Proof* 56).

愛任紐具有獨特的重要性，因為與其他尼西亞前期教父不同，他同時接觸了七十士譯本和希伯來原文的傳統，包括稱謂「以利吉波」（大能的神）。他寫道：「他稱祂為『奇妙的策士』，甚至是屬於天父的，藉此指出天父與祂一同作成萬事」（《使徒宣講的證明》54–55）。對愛任紐而言，彌賽亞的稱謂描述的是基督與天父以及信徒之間的關係：基督是天父的「奇妙策士」（即代表天父旨意的謀士），而非第二位父親。愛任紐進一步從功能角度詮釋「大謀略的使者」：基督是「天父的使者，祂向我們宣告了天父」（《證明》56）。

C. Tertullian (c. 155–220 AD) 特土良（約155–220年）

Tertullian, the great North African apologist and the very theologian who coined the Latin term *Trinitas* (Trinity), was acutely alert to the danger of confounding the Persons. He explains: "Certainly he is described as the angel of great counsel, 'angel' meaning 'messenger,' by a term of office, not of nature: for he was to announce to the world the Father's great project, that concerned with the restitution of man. Yet he is not on that account to be understood as an angel, in the sense of a sort of Gabriel or Michael" (*On the Flesh of Christ* 14.3). Tertullian's phrase "a term of office, not of nature" (*vocabulum officii, non naturae*) precisely captures the distinction between *descriptive function* and *ontological identity* that this essay argues for. If "Angel of Great Counsel" is a term of office and not nature, the same logic applies to "Everlasting Father"—it describes the Messiah's paternal office toward His people, not His identity as the First Person of the Trinity.

特土良——偉大的北非護教家，也是創造拉丁術語 *Trinitas*（三位一體）的神學家——敏銳地警覺到混淆位格的危險。他解釋道：「祂確實被描述為大謀略的使者，『使者』意為『傳信者』，是職分的用語，而非本性的用語：因祂要向世人宣告天父偉大的計劃，即關乎恢復人類的計劃。然而不應因此認為祂就是一位天使，如加百列或米迦勒那樣」（《論基督的肉體》14.3）。特土良的用語「職分的用語，而非本性的用語」（*vocabulum officii, non naturae*）精確地捕捉了本文所論證的描述性功能與本體論身分之間的區別。如果「大謀略的使者」是一個職分而非本性的用語，那麼同樣的邏輯也適用於「永在的父」——它描述的是彌賽亞對祂子民的父親般的職分，而非祂作為三位一體第一位格的身分。

D. Eusebius of Caesarea (c. 260–340 AD) 該撒利亞的優西比烏（約260–340年）

Eusebius, in his *Commentary on Isaiah*, provides the most philologically elaborate patristic discussion of our text. Having compared the LXX, Aquila, Symmachus, and Theodotion, he asks: "And how has he said 'father of the coming age'?" and answers: "We will understand that it is our father Adam who is being handed down who is of 'the present age' and of the mortal race of people. But 'just as in Adam we will all die,' according to the apostle, 'so we will all be made alive in Christ.'" For Eusebius, "Father of the coming age" means that Christ is the progenitor and sustainer of the new, eschatological humanity—a *descriptive* and *relational* characterisation, not an identification of the Son with the Father.

優西比烏在其《以賽亞書註釋》中，提供了對我們所討論經文最為精細的教父文獻學討論。在比較了七十士譯本、亞居拉、辛馬庫斯和狄奧多田之後，他問道：「他如何說『將來世代之父』呢？」並回答：「我們將理解，被傳承下來之屬於『今世』和必死之人類的是我們的始祖亞當。但正如使徒所言，『在亞當裡眾人都死了，照樣，在基督裡眾人也都要復活。』」對優西比烏而言，「將來世代之父」意味著基督是新的、末世的人類之始祖和維持者——這是一個描述性的和關係性的特徵刻畫，而非將聖子等同於聖父。

E. Novatian (c. 200–258 AD) 諾洼天（約200–258年）

Novatian, the Roman presbyter, in his treatise *De Trinitate* (more accurately, "The Rule of Truth"), explicitly argues that the title "Angel of Great Counsel" from Isaiah 9:5 LXX proves that Christ can bear functional designations that do not define His ontological nature: "Because He is of God, He is rightly called God, since He is the Son of God; and because He is subject to the Father and herald of the Father's will, he is proclaimed 'Angel of Great Counsel'" (*De Trinitate* 18.9). Novatian's logic—that the same Person can bear different descriptive designations reflecting different relational functions without those designations altering His essential identity—is directly applicable to the question of "Everlasting Father."

羅馬長老諾洼天在其論著《三位一體論》（更準確的名稱為「真理的準則」）中，明確論證以賽亞書九章五節七十士譯本中的稱謂「大謀略的使者」，證明基督可以承擔功能性的稱號，而這些稱號並不界定祂的本體論本質：「因為祂出於神，祂理當被稱為神，因祂是神的兒子；又因祂順服天父並宣揚天父的旨意，祂被宣告為『大謀略的使者』」（《三位一體論》18.9）。諾洼天的邏輯——同一位格可以承擔反映不同關係功能的不同描述性稱號，而這些稱號不會改變祂的本質身分——可直接應用於「永在的父」的問題。

F. Athanasius of Alexandria (c. 296–373 AD) 亞歷山大的亞他那修（約296–373年）

Athanasius, the great champion of Nicene orthodoxy, followed the Hexaplaric/Vulgate rendering "Father of the coming age" (πατὴρ τοῦ μέλλοντος αἰῶνος) in his interpretation. As documented in his treatise *On Luke 10:22*, Athanasius understood the expression as designating Christ's role as the inaugurator of the age to come, not as a confusion of the Trinitarian Persons. His translation reflects the same descriptive, eschatological understanding found across the patristic tradition.

亞他那修——尼西亞正統信仰的偉大捍衛者——在其詮釋中遵循了六欄合參本/武加大譯本的翻譯「將來世代之父」（πατὴρ τοῦ μέλλοντος αἰῶνος）。如其論著《論路加福音十章二十二節》所記載，亞他那修將此表述理解為指定基督作為將來世代之開創者的角色，而非混淆三位一體的位格。他的翻譯反映了教父傳統中一致的描述性、末世論的理解。

VI. Scholarly Support 學術支持

The interpretation advocated in this essay finds support across a wide spectrum of scholarship:

本文所倡導的詮釋在廣泛的學術領域中都獲得支持：

Franz Delitzsch (*Commentary on Isaiah*, 1866) identified Isaiah 7–12 as a unified Messianic section in which "Immanuel" (7:14) and the fourfold characterisation (9:6) are progressive revelations of the same Messianic Person's nature. He acknowledged that the incarnation was "a secret that was not clearly unveiled in the Old Testament, but the veil was not so thick but that some of the rays could pass through."

法蘭茲·德里慈（《以賽亞書註釋》，1866年）認定以賽亞書七至十二章為一個統一的彌賽亞段落，其中「以馬內利」（七章十四節）和四重特徵描述（九章六節）是對同一位彌賽亞人物本性的漸進啟示。他承認道成肉身是「舊約中未被清楚揭開的奧秘，但幔子並不是那麼厚，以致一些光線不能穿透。」

Edward J. Young (*The Book of Isaiah*, 3 vols., Eerdmans) argued that the names in Isaiah 9:6 constitute a divinely revealed *adumbration* (foreshadowing) of the doctrine of the Trinity, in which Isaiah "is now given a glimpse of the fact that in the fullness of the Godhead there is a plurality of Persons."

愛德華·楊格（*The Book of Isaiah*，三卷本，Eerdmans出版社）論證以賽亞書九章六節的名號構成了神所啟示的三位一體教義之預示（foreshadowing），在其中以賽亞「現在得到了一瞥，看見在完整的神格中有位格的多元性。」

John J. Collins ("Isaiah 8:23–9:6 and Its Greek Translation," in *Scripture and Tradition*, Brill, 2008) observed that the titles in Isaiah 9:6 MT indicate the "ideal qualities" of a human king,

"however hyperbolic they may be," and analysed how the LXX translator reshaped these qualities into the single functional designation "Angel of Great Counsel."

約翰·柯林斯（〈以賽亞書8:23–9:6及其希臘文翻譯〉，收於《聖經與傳統》，Brill出版社，2008年）觀察到以賽亞書九章六節馬所拉經文中的稱謂表明了一位人類君王的「理想品質」，「無論它們多麼誇張」，並分析了七十士譯本的翻譯者如何將這些品質重塑為單一的功能性稱號「大謀略的使者」。

H. G. M. Williamson ("Messianic Texts in Isaiah 1–39," in *King and Messiah in Israel and the Ancient Near East*, Bloomsbury T&T Clark, 2013) analysed the royal ideology behind the Messianic titles, noting their origins in Ancient Near Eastern court language where such epithets described the hoped-for qualities of an ideal ruler.

H. G. M. 威廉森（〈以賽亞書1–39中的彌賽亞經文〉，收於《以色列和古代近東的君王與彌賽亞》，Bloomsbury T&T Clark出版社，2013年）分析了彌賽亞稱謂背後的王權意識形態，指出其源自古代近東宮廷語言，在其中此類稱號描述了理想統治者所期望具備的品質。

Charles A. Gieschen (*Angelomorphic Christology: Antecedents and Early Evidence*, Brill, 1998) demonstrated that in early Christianity, "angelic forms and functions do not of necessity imply a nature that is less than divine," establishing the precedent that functional designations do not define ontological categories.

查爾斯·吉申（《天使形態基督論：先驅與早期證據》，Brill出版社，1998年）論證了在早期基督教中，「天使的形式和功能並不必然暗示低於神性的本質」，確立了功能性稱號不界定本體論範疇的先例。

Herman Bavinck, the great Dutch Reformed dogmatician, observed that Jesus "takes away our guilt and again opens the way to [God's] fatherly heart," underscoring the Christological principle that Jesus reveals and mediates the Father's paternal character without *being* the Father.

赫爾曼·巴文克——偉大的荷蘭改革宗教義學家——觀察到耶穌「除去我們的罪咎，重新打開通往[神]慈父之心的道路」，強調了基督論的原則：耶穌啟示和傳遞天父的慈父品格，而並非天父本身。

VII. Conclusion 結論

Isaiah 9:6, read in its original Hebrew, in the ancient Greek versions, and in the light of two millennia of theological reflection, does not confound the Persons of the Trinity. The expression אֲבִיעַד ("Everlasting Father" or "Father of Eternity") is not a title identifying the Messianic child as God the Father, the First Person of the Trinity. Rather, it is a *description of the Messiah's characteristic*: His eternal, paternal care for His people. He is the Good Shepherd who protects, the Provider who sustains, the King who rules with the tender solicitude of a father—and He does so not for a season but for eternity. In the same way, "Immanuel" (עִמָּנוּאֵל, Isaiah 7:14) is

not the literal birth-name of the Messiah; Jesus' actual name is Jesus (יֵשׁוּעַ). "Immanuel" is a *description*—"God with us"—capturing the reality of the incarnation.

以賽亞書九章六節，無論從其希伯來原文、古代希臘譯本，還是從兩千年來的神學反思來閱讀，都沒有混淆三位一體的位格。אֲבִיעַד（「永在的父」或「永恆之父」）這一表述不是將彌賽亞嬰孩等同於聖父——三位一體之第一位格——的稱號。相反，它是對彌賽亞屬性的描述：祂對祂子民的永恆、慈父般的眷顧。祂是保護的好牧人、供養的供應者、以父親般慈柔關懷來治理的君王——而且祂如此行不是暫時的，乃是直到永遠。同樣，「以馬內利」（עִמָּנוּאֵל，以賽亞書七章十四節）不是彌賽亞字面上的出生名字；耶穌的實際名字是耶穌（יֵשׁוּעַ）。「以馬內利」是一個描述——「神與我們同在」——捕捉了道成肉身的實際。

The four expressions of Isaiah 9:6, as Calvin wisely observed, describe not Christ's "mysterious essence" but the "excellencies which we perceive and experience by faith." They are experiential characterisations of how the Messiah relates to His people: wonderfully wise, divinely mighty, eternally nurturing, and supremely peaceful. He who is the Son of God in the economy of the Trinity is, to His flock, all that a perfect and everlasting Father would be. This is not a confusion of Trinitarian categories but their most glorious outworking in the Person of Christ.

以賽亞書九章六節的四個表述，正如加爾文睿智地觀察，描述的不是基督的「奧秘本質」，而是「我們憑信心所察覺和經歷的卓越」。它們是對彌賽亞如何與祂子民建立關係的經驗性特徵描述：奇妙地智慧、神聖地大能、永恆地養育、至高地和平。祂在三一經世中是神的兒子，對祂的羊群而言，祂就是一位完美而永在的父親所應有的一切。這不是三一論範疇的混淆，而是三一論在基督位格中最榮耀的彰顯。

As Charles Spurgeon memorably declared: "There is no unfathering Christ, and there is no unchilding us. He is everlastingly a father to those who trust in him."

正如司布真令人難忘的宣告：「沒有什麼能使基督不再為父，也沒有什麼能使我們不再為兒女。祂永永遠遠作那些信靠祂之人的父。」

如此，「永在的父」這一表述便成為基督信仰中最深沉的安慰之一——它不是一個引發三一論困惑的稱號，而是對基督永恆看顧之屬性的美麗描述。

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Soli Deo Gloria — 唯獨榮耀歸於神